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be given.—The most important paper in the second work is that by the late Professor Sabatier on the doctrine of expiation and its historic evolution. A review of the biblical doctrine, including the Old Testament notion of sacrifice, the moral doctrine of the prophets, the gospel of Jesus, the Pauline theory of redemption, the doctrine of the epistle to the Hebrews, and the Johannine teaching, is followed by a historical sketch of the ecclesiastical doctrine. The attempt to cover so much ground in an article of seventy-five pages compels a brevity of treatment that is very unsatisfactory. This is particularly apparent in the examination of the Pauline teaching, which is confined to three pages. The other important papers are: “Étude comparative de l’enseignement de S. Paul et de S. Jacques sur la justification par la foi,” by Professor Ménégos; “Les sources des récits du premier livre de Samuel sur l’institution de la royauté israélite,” by Adolphe Lods; “Michel Nicolas critique biblique,” by Professor Stapfer; and “De la valeur du mithriacisme comme facteur religieux du monde antique,” by Professor Jean Réville.—ORELLO CONE.

New Wine Skins. Present-Day Problems. (Boston: The Morning Star Publishing House, 1901; pp. x+302; \$1.50.) This volume contains ten lectures delivered before the Maine ministers’ institute at Cobb Divinity School, Lewiston, Me., September, 1900. The lecturers were J. H. W. Stuckenberg, F. C. Robinson, C. S. Patten, A. T. Salley, A. W. Anthony, B. F. Hayes, and C. M. Sheldon. The subjects of the lectures cover the fields of sociology, natural science, philosophy, biblical interpretation, and the practical work of the minister. The aim of the lectures has not been to put forth new and startling theories, but to state in a popular way some of the more assured results of modern investigation and to indicate their bearing on the practical work of the ministry. For this reason the book will be found helpful and stimulating to the busy pastor who has found his time so much taken up with parish duties that he has been unable to keep abreast of the newer movements of thought. Dr. Stuckenberg’s three lectures on sociology not only remove several misconceptions as to what that study really is, but they form a very good elementary introduction to that important and growing science. These lectures alone ought to be worth the price of the book.—W. R. SCHOEMAKER.

The Meditations, and Selections from the Principles of René Descartes. Translated from the Original Texts by John Veitch, LL.D. (Chicago:

Open Court Publishing Co., 1901; pp. 30 + 248; \$0.35.) The publishers have rendered a real service to all students of philosophy by this translation. The introductory essay on Descartes by M. Lévy-Bruhl, of the Sorbonne, and the notes on the Cartesian terminology prepare the reader for scholarly work. We ought to have more of just such translations for use in university classes and seminars.—GERALD BIRNEY SMITH.

Public Worship. A Study in the Psychology of Religion. By John P. Hylan. (Chicago: The Open Court Publishing Co., 1901; pp. 94; \$0.25.) The writer asks: "May it not be possible to indicate the position which public worship has in the economy of human life as a whole, by means of an analysis of the individual worshiper, and by uniting this with the broader range of facts from a study of biology and comparative religion?" Accordingly, he has propounded a questionnaire to determine the effect of Sunday and of religious worship upon average people. He obtained 203 replies to one list of questions, and 75 to another. In the light of the material thus gathered, the book makes its discussion of the significance of the sabbath, and of the nature and significance of worship. It is professedly a laboratory study, and interesting only as such.—GEORGE C. GOW.

Die gegenwärtigen Richtungen der Religionsphilosophie in England, und ihre erkenntnistheoretischen Grundlagen. Von Newton H. Marshall. (Berlin: Reuther & Reichard, 1902; pp. vii + 136; M. 4.50.) We have in this monograph an admirably clear and concise survey of the chief movements of English thought in the last half-century with reference to religion. Following Dilthey, the author recognizes three distinct types of philosophy: naturalism (including men like Spencer and Huxley), objective idealism (including men like Bradley and the Cairds), and idealism of freedom (including men like Martineau and Upton). Each of these types leads to a paradox, which involves some recognition of a double realm of truth in order to admit religion. The author concludes that metaphysics has crowded epistemology out of its rightful place, and has made theology vulnerable. "Scientific philosophy of religion and theology are possible in the future only on the basis of a sound theory of knowledge" (p. 125). We wish the author might supplement this critical study by indicating the character of this desideratum.—GERALD BIRNEY SMITH.

The Book of the Dead: An English Translation of the Theban